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The Bombay Guardian.

VOL. XVI.—NEW SERIES. SATURDAY, JULY 2, 1870. [No. 18

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WEEKLY REVIEW.

—An incident reported in the daily papers, sheds light upon the manners and customs of the Natives. Rukhmi, a girl ten years old, was the wife of a horse-keeper and lived with him in a stable. This child-wife cooked for him; because she did not do it to his satisfaction, (she was suffering from fever at the time) he beat her; she ran away to her relatives, but he went for her and brought her back; she took an opportunity in the night to go out and was found next day floating in a tank. What a shocking illustration of the evils of early marriages. This poor child is delivered over to the tender mercies of a man who is called her husband, to be his slave and be beaten by him at pleasure, and to be driven to that which to an ordinary child would seem the climax of horrors, suicide; and neither father, nor mother, nor brother may interpose in her behalf. There are thousands of cases similar to this in all but one respect, namely, that the period of servitude is not so brief.

—We have been requested to mention that there will be an Ordination of Priests in St. Andrew's Church, to-morrow, at morning service. There will be special services on this occasion.

—We have had now for a number of years, a special and highly-paid police for the detection of Cotton Frauds. What are we to think of the efficiency of this system, when full-pressed rubbish is shipped with such facility? For one thing, the Companies through whose presses such stuff passes, ought to be held responsible, as accessories to a fraud.

—Some six weeks ago we expressed our astonishment that the Calcutta authorities should allow any thing so demoralizing and illicit as the Derby Lotteries to be carried on unchecked. They have at length, rather late in the day, discovered that the promoters and advertisers of these Lotteries have been transgressing the laws. The Lieutenant-Governor of Bengal has drawn the attention of the Commissioner of Police, Calcutta, to Act V of 1844, and the Commissioner has notified the publishers of the *Daily News* and the Secretary of the Grand Calcutta Daily Sweep, that they are liable to prosecution. The papers seem to be rather annoyed at the Lieut.-Governor for bringing the law to remembrance. We suppose it is not his business to administer the laws, when they interfere with the pleasure of the Anglo-Indian community. Our Bombay journals have transgressed by inserting the advertisement, and one of them says:

"We seriously confess that the investment of a gold mohr with the chance of winning a lakh and injuring no one, *does* possess a charm with which we hope Mr. Souter will not be instructed to interfere. And if any one is guilty of the immorality of investing in the lottery in consequence of our advertisement, and loses his money, we can assure him he might have spent it worse. On the other hand, if any reader of ours wins, we beg to refer him to Cutler Palmer's, or Payne and Co.'s list of sparkling wines."

What is gambling if this is not? This very week a lot of poor Natives have been taken before the Magistrate and punished for having staked their annas or rupees on games of chance; all right; but why should they who stake their mohurs on the Derby be regarded as in a different category? We cannot but look with some pain and misgiving on the disclosure made of the public state of mind touching this matter.

In a pamphlet lately published, Dr. Friedhoff uses this argument in favor of the infallibility of the Pope: "As a private person the Pope may fall into heresy, but never as head of the Church. In the same moment he would cease to be head of the Church, and consequently the Church herself would cease to be. Now this is impossible. If the Roman Church were to cease to be there would be no longer a Church of Christ on the earth." The logic is good. Given the Church of Rome to be the Church of Christ, the Pope is the head of the Church; and without an infallible head the Church of Christ can have no existence. But if Pius IX is the head of the Church, then it should be called not the Church of Christ, but the Church of the Pope. Sweep away not only the Church of Rome, but the Oriental, Protestant and all other church bodies, and so long as there should be a single sinner on the earth, looking to the Crucified One, the Church of Christ would be existent, aye, and with an infallible Head.

Mr. Harting, a solicitor, in the confidence of 200 convents, appeared before the Committee appointed to inquire into the laws relating to Conventual and Monastic property, but refused to state how many nuns there are in England. He made the following statement:

"'At present there were being educated in convents in England 930 of the upper classes, 3,115 of the middle, and the nuns gratuitously educated 56,612 of poor, besides which they had a refuge in which they provided for 379 penitent women, who had been reclaimed. In Scotland there were 34 young ladies receiving their education in convents, 377 of the middle classes, and 3,299 of the poorer, while they supported 102 reclaimed women.'

"The witness contended that convents and monasteries were without the law entirely, and that therefore he could not be called upon to give any detailed information with respect to them."

This is a singular condition of things. These institutions are forbidden by law; the law, however, is never put in force; and this law is actually used by the Romanists as a bar against inquiry.

Noticing the death of Sir James Simpson, the *Athenæum* says that he was born in 1811, chose medicine as his profession, rose rapidly to eminence, in 1847 introduced chloroform, after which honors came fast. In 1866 he was made a baronet. The *Athenæum* says, 'he added to his work by dabbling in pursuits of various kinds. At one time he preached in quasi-Revival meetings!' The *Athenæum* has very little enthusiasm in noticing the career of one who did so much to alleviate the physical sufferings of men, because the good man also at times invited the weary and heavy-laden to bring the burden of their heart-sorrows to the Great Physician. This one fact goes far to spoil Sir James Simpson for the *Athenæum*. Some how or other, Faraday's piety was borne with, because he kept it very much for the little, excluded and almost unknown denomination with which he was connected; at all events he did not exhort sinners in prayer meetings. Notwithstanding the strong persistent efforts made by certain literati to hinder scientific men from identifying themselves with the religious world, it is surprising how many of our most distinguished men of science have been decided and acknowledged followers of Christ. This matter deserves the attention of our Native friends. If they will carefully enquire into the facts, they will find that while among sciolists there is a considerable proportion of men who despise religion, among men of distinguished ability and usefulness there is a large proportion of decidedly Christian men.

The Paris correspondent of *Evangelical Christendom* says that the question of the separation of Church and State in France, is fully discussed and will possibly ere long be determined on. His remarks have reference to the Protestant Church, concerning which he says, 'The Rationalists derive from this union their chief reason for remaining in the church, into which they bring scepticism and discord.' It will be matter of great thankfulness if this important reformation shall be effected. The correspondent says, 'There are many parishes which have not the means of maintaining their pastors independently.' Nor will they have the means so long as they have the State to lean upon. They will never become acquainted with their own resources, until they are dependent upon them. They will then find that the same kind Providence that enables them to obtain food and education for their families, enables them also to obtain the faithful exposition of God's word. It is not a matter evangelically indispensable that their pastors should be able to move in a sphere much above that to which the majority of their church-members belong, or possess a salary above theirs. It is conceivable that there may be (even in these days) men competent to feed the flock of

God who have learned to say, Having food and raiment let us be therewith content. There is a homely proverb which bids us cut our coat according to our cloth; though homely, it embodies a Gospel truth; according to the means given us in providence should be our expenditure; an inferior coat cut out of our own cloth, is better than a more showy one cut from the cloth of others; feeble churches, whether French or Indian, if they follow this maxim will find that what they lose in worldly prestige they more than make up in spiritual advantages. Culture, refinement, eloquence, learning, position, are good, but the essential thing is the bread of life.

THE revolution of the earth on its axis is beginning to be found a little inconvenient. A telegraphic soiree was held the other evening in London, and the potentates of the earth in Asia, Africa and America were invited to be present at it, telegraphically. But the evening in London, is next day in India, and our Governors, Chiefs and Viceroy had to get out of bed at 4 A. M. in order to return the compliments addressed them by distinguished friends assembled at Mr. Pender's in London. Modern enterprize will hardly undertake to stop the earth's diurnal motion and must make the best it can of the old-fashioned system. Seriously, it is well to note where we now are in this matter of telegraphy. It is now a thing of daily occurrence for the telegraph to outstrip the sun, between this and England, England and New York, New York and San Francisco. On the evening of the telegraphic conversazione, telegrams were sent from London to India and answers received within five minutes. China and Australia in the East, South America in the West, will soon, it is believed, be included in this more than magical circle; measures for their annexation are even now a-foot.

The question of chief interest to the Christian in connection with this telegraphic capture of the continents, is, what is the providential purport of all this? For what great end in providence has the Governor of the universe, who left man ignorant of this mysterious means of communication for sixty centuries, revealed the secret to this age of ours? Is it that the commercial and political interests of our times are of so much more consequence in the eyes of the All-Wise, than those of former generations, that the electric telegraph has been bestowed upon us? The word of God tells us that the whole creation is subject to vanity, being subject to the sway of sinful man, and groans for the period when the bondage of corruption shall pass away, and all things enter into the liberty of the sons of God. We believe that a time is coming when those things which are of supreme importance in the sight of God, shall be felt by men to be of paramount regard; when the saints, the Gospel, shall be in the ascendency; and when the grand facts relating to the advent of the kingdom of Him who is head over all things to the church, shall be telegraphed from one part of the world to its antipodes.

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SATURDAY, JULY 2, 1870.

THE UNION QUESTION

IN THE FREE GENERAL ASSEMBLY.

The great debate on the subject of Union came on in the Free General Assembly, May 26th and lasted till midnight; it was renewed the next day and ended in the adoption of a resolution, moved by Dr. Candlish, in effect as follows: That the Assembly send down to the Presbyteries the Union Committee's reports, directing their special attention to the question, whether there was any objection *in principle* to Union on the basis of the Confession as at present accepted by the Churches reserving the question of *expediency*. This was carried by a majority of 379 to 144. The minority was thus considerably less than one-third of the whole. We do not know that there was more feeling manifested at the time of the Disruption, than has been manifested by the brethren who believe it to be their duty to oppose the union of the Free Church with the churches that were free before them. For seven years the Union question has been under deliberation, and during that time the vehemence of the opposing minority has gone on increasing, until now it distinctly threatens to effect another disruption in the Free Church in case the Presbyteries and the Assembly should decide for union with the United Presbyterian and the Reformed Presbyterian Churches. It is evident that they believe some very important principle to be at stake. That principle was thus expressed by Mr. Moody Stuart: 'It now clearly appeared that the Standards of the United Presbyterian Church were accepted in such a sense as to allow of the denial of the duty of the national recognition of Christ. Further negotiations could only be carried on by leaving open the whole duty of nations to God and the Church. A Union which would render a State alliance impracticable, would preclude their share in the joy of that day when the kingdoms of the world shall become the kingdoms of Christ.' This is the substance of his objection, and a very strange objection it seems to us. We take it that the Church cannot ally itself with anything that is not the Church. The Church is simply the company of those who have Christ for their King and Shepherd; if a Government stands in no such relation to Christ, how can the Church enter into alliance with it? if a Government stands in that relation, then it is within the Church and not outside of it, and there is no place for any treaty of alliance. The Church is heaven-born, and cannot amalgamate with that which is earth-born, more than iron can with clay. Under the Mosaic dispensation there was not, as Mr. Moody Stuart said, 'Church and State united in holy bonds;' there was no alliance of Church and State, for the church comprehended the whole nation, government and all. When the kingdoms of this world become the kingdoms of our Lord Jesus Christ, it will be by the conversion to Christ of those who administer the Government, and by the way. A thorough reform is required in the Christianization of all the laws. It will be the annexation (or rather the absorption) of the State by the Church.

Dr. Buchanan ably sustained the prominent part he took in the debate. He pointed out that to stop Union with the U. P. Church would not end the controversy which had been raised between the two parties in the Free Church, for there were hundreds of ministers and thousands of elders and deacons in the latter Church who held that the formula did *not* require them to believe in the lawfulness of Church establishments; the frontier controversy would simply be changed into a far more formidable internal controversy.

THE RECENT DIVULGATIONS.

BOMBAY has been profoundly moved by the revelations recently made of commercial iniquity. We have not yet reached a full understanding of the frauds and malpractices, but there is quite enough to startle sober people from their propriety. What appears surprising to many is *the assumption of the non-existence of principle*, which is manifested in the ease and readiness with which one speaks to another and to a third and to a fourth, proposing the destruction of a ship and cargo. Time was when the crime of arson was punished with death. Are we to understand that there is any considerable portion of the commercial world, in which such propositions can be made without the fear of losing one's social standing? We hope not; we hope that it may soon be clearly established that it is only a very restricted and uninfluential portion of the community among whom such demoralization exists. And we sincerely hope that the revelations now made and the retribution to be speedily executed, may tend to check the spread of this frightful laxity. A good many Natives, and some of them one of considerable reputation, one even whose public spirit and munificence have received no small measure of eulogy, are before the community under charges of fraud, and one Parsee has found the burden of shame so insupportable that he has taken his own life. It is very much to the discredit of a commercial emporium like Bombay that such excessive laxity should prevail in the mode of transacting business, among banks and our first mercantile houses. It seems strange that in 1870, large sums of money should be advanced without hesitation on cotton that nobody has seen, to men that nobody knows; and we cannot but consider that they who open such a wide and effectual door to adventurous Bhattias, Parsees and others, and as it were ask men from the streets to come in and help themselves, are very much to blame for the fraudulent abuse of their facility now brought to light. No man has any right to put such powerful temptations in the way of untried multitudes, or even in the way of men that have a name to lose.

And what is the origin of all this? It is simply covetousness, disguised under the name of commercial enterprize. There is a slight percentage to be made out of advances on cotton; many are ready to make the advances; the spirit of competition betrays men into that laxity of which we have been speaking; if we do not advance this money, Mr. Krishnajee or Mr. Sorabjee will go to the bank next door, or to the house over the way. A thorough reform is required in the way in which business is conducted here by our leading houses and capitalists; and we may then hope that a better moral tone may gradually come to characterize our commercial community.

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THE SECOND ADVENT. XXIII.

They shall be priests of God and of Christ, and shall reign with him a thousand years. (Rev. xx. 6.)

Peter, speaking of Christians generally, designates them a royal priesthood; John likewise, in the first chapter of Revelation, says that Jesus hath made them whom he has washed in his own blood, kings and priests unto his God and Father; and the 24 elders before the throne, say, Thou hast redeemed us out of every nation and made us kings and priests to our God, and we shall reign on the earth. We might therefore expect that the meaning of the passage in ch. xx, would be something in the plane of the earliest passages; its meaning may excel theirs but would be germinant therein; we would surely be likely to miss the true meaning if we were to set aside these earlier expressions as not pertinent.

Under the Mosaic dispensation the priesthood were a separated class, comparatively a small portion of the body politic, who were charged to present the offerings of the people to God, and make sacrifices in their behalf; they were the medium through whom the favor of God was made manifest to the people; their work was in a sense mediatorial; they represented the people at the throne of divine grace and holiness, and received gifts for men. In this, they were typical of him who was to come after the order of Melchizidek, and bring in everlasting righteousness, washing his people from their sins in his own blood. Not content with redeeming them from the guilt of sin, he makes them kings and priests unto God; they all have access by faith; in a robe of spotless righteousness they approach His Father and their Father, his God and their God; all the promises are theirs; the love of God is shed abroad in their hearts, and that love seeks the welfare of those around them; they render the sacrifice of thanksgiving not only for themselves but in behalf of others; and they offer up intercessory and prevailing prayer in behalf of their fellowmen. Thus are they, one and all, invested with what pertains to New Testament priesthood. But in what sense are they kings? They are made kings by Christ; it is by his word that Christ makes his people what he would have them to be; the answer to the above question is to be found then by consulting the Gospel, the Christian's Magna Charta. Consulting that, we find that they are made kings in a sense corresponding to that in which he is king: his reign is their reign, and theirs is his. Before Pilate he said, "Thou sayest (truly) that I am a king. For this cause came I into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice." They that are of the truth are his subjects. His kingdom is of the heart and therefore is real. Nothing else can really be called reigning.—Three years ago, in the series of papers entitled, The Kingdom of Heaven, we discussed this matter abundantly. Suffice it now briefly to point out that Christ's reign is the reign of love. His subjects are believers. Only as his word and his Spirit dwell in them, can they obey him. They who are unreconciled to God, are outside of his kingdom. His iron, inflexible rod is the wrath of God expressed in his word; with this he smites the nations.

Can we entertain the idea that some do, that the saints shall reign with Christ over the nations, as law-givers and law-executors, taking the place of the governments that now are, punishing the disobedient with physical penalties? How can we? The only law the saints have to do with is the law of Christ, the law of the spirit of life in Christ Jesus, the law of liberty, the Gospel. They reign now just so far as they persuade men to believe on the Lord Jesus, to learn his ways, to yield themselves unto the guidance of the Spirit of God. They reign with the apostles and with Christ, when they so declare the words of the epistles as that men receive them into good and honest hearts and bring forth the fruit of the Spirit. But observe, they are not on thrones, and the multitude of the catechumenoi, the learners, on a lower plane, at their feet. They whom they teach, are themselves kings and priests. There is one supreme will in the kingdom of God, the will of the blessed and only Potentate; when that will is our will, and all our affections, wishes, aims, enjoyments are identified with it, then we reign with the twelve apostles, with Christ, with God; and all who, through our Gospel, make that divine will their own, reign with us. They in whom it is not in the ascendent, are not in the kingdom at all, are enemies, not subjects, and the saints cannot reign over them, can only say to them, Except ye repent, ye shall all likewise perish. They in whom this divine will is contending for the mastery, whose own wills are but imperfectly crucified, they are called kings, but their kingship is very imperfect, and far short of that which is expressed in Rev. xx. Let us therefore, in seeking to understand the reign there expressed, put away from us the worldly and unworthy notions of government that connect themselves ordinarily with the idea of reigning. These kings reign over each other and serve each other, and have quite as much joy in the service as in the royalty.

The distinguishing sense in which the reign of the saints is here spoken of, we have already indicated. We have found the adumbration of it in the promises given to believers, the challenges addressed to Christians, the exhortations to count all but loss for such knowledge of the Crucified One as shall involve the complete crucifixion of our old nature, and our perfect assimilation to the spiritual character of Christ. We have not seen Christians of this stamp; where indeed shall we find those that are even of the apostolic stamp? but we believe that they who are with Christ on high, are like him, and that we shall be like him when we see him as he is. Is it in the power of the Holy Spirit fully to reveal Christ unto us? There can be no question of this. Our corruption can surely present no insurmountable difficulty to the Lord the Spirit, whose omnipotence is especially an omnipotence to be displayed in the theatre of our corrupt nature. There must yet be the manifestation of the sons of God.

WHAT IS TRUTH?

Man, who made me a judge or a divider over you? (Luke xii. 14.) Here was a man who heard Christ preach and saw something of his exalted character, and could not dream of any thing better to get from him than his good offices in obtaining a piece of property which he fancied belonged to him. And there are thousands at this day who are drawn to the church and to Christ's ministers simply by the desire to better their circumstances in some way. Many Natives of this country have sought admission to the church in order that they might obtain help to carry on some contest with an oppressing landlord or zemindar. Christ came to rectify abuses and deliver the oppressed; but he has his own way of doing it, and that is by leading the sinner to God, making him acquainted with true peace, joy and wealth, and giving him victory over worldly affections and desires. A man may imagine himself zealous for justice, strenuous for the maintenance of right and the chastisement of wrong, when all the time he is actuated by a spirit of covetousness. Christ came to set an example of good citizenship; there were judges and dividers appointed by the state; he would not take upon him their functions. It may be that the brother who refused to divide, had attached himself to Christ's company; the appellant seemed to think that Christ's word would have weight with him. Well, Christ spoke the word, Beware of covetousness; his disciples might be expected to be particularly impressed by it. But Christ was manifested that he might destroy the works of the devil, and this he does by delivering to his disciples the great principles which when fully carried out will bring about the fulfilment of the 72nd Psalm: He shall judge the poor and needy, he shall break in pieces the oppressor. Covetousness cannot fight covetousness; love of money has been contending with love of money in all lands and climes, in all ages, without the slightest token of improvement in the financial relations of men. The love of money will find itself strangely and unexpectedly defeated, when the principle that a man's life consisteth not in the abundance of earthly goods, and the conviction that it is more blessed to give than to receive, shall reign in the hearts of Christ's disciples and the manifested glory of Christ be seen descending upon them. But where is the bright and morning star of such a dawning?

Not rich toward God. (xii. 21.) Riches are given that it may be seen whether we regard ourselves most or God most. The ground of that rich man brought forth plentifully not that he might consider the harvest his own and lay up provision for future indulgence, but that he might use it for God and promote the welfare of the poor and needy. But the man had no faith in God; could not trust him for the future; he saw as he thought a chance of taking his future years out of the region of contingency; his interpretation of the cornucopia of Providence was that it provided for the luxurious needs of his life-time; his own future was of far more importance in his eyes than the present of needy multitudes. He did not know that God was rich towards him that he might be rich towards God. Providence is to be interpreted by the character of God as revealed in his word; He is there shown to be the friend of the wretched and destitute, the widow and orphan, the sick and helpless, the ignorant and unenlightened. Let us look at Christ, how he went about doing good, pleasing not himself, but doing his utmost to medicate the woes of man, joyfully sacrificing all that he might have all to give. He was not concerned that his disciples or any body else should have a provision laid up for the future, as though God were going to die one of these days. He taught his followers that the best provision for the future was to lend to the Lord by sharing with the needy what is ours to-day. The poor ye have always with you. There is nothing else said concerning this rich man's character, but that he was not 'rich toward God,' looking upon his wealth as intended chiefly for his own gratification. He was no fool in the estimation of his neighbours; he did not offend against the laws of society; he may have been hospitable after a fashion, entertaining people of his own social rank; he may have been religious after a fashion, putting a large sum occasionally into the temple treasury; but 'he was not rich toward God;' did not regard his substance as belonging to the Lord, himself as only a steward. Some will say, It would have been much better if he had never had those harvests, that fruitful land. Undoubtedly. Wealth brings with it great responsibility, and gives great prominence to sins that would otherwise have been scarcely seen. Let us consider whether we can afford to run the risk of hearing the Lord say to us, at last, Thou fool!

There are many ministers of Christ who would be somewhat shocked if one of their hearers interrupted them with a question; which simply shows that Christ in his preaching occupied a

different position from what modern preachers do. Our Lord was discoursing in the presence of an immense multitude on the subject of hypocrisy; one of his hearers asks a question, and the result is that the remainder of the discourse is on the subject of covetousness. Throughout his ministry, wherever he preached, in the open air, in synagogues, in the temple, we find his hearers bringing forward their difficulties and objections.

If ye then be not able to do the thing which is least, why take ye thought for the rest? It is amazing, as we go through the Gospels, how many characteristic words we find, different from what we find any where else, and compelling us to stop and consider, however much we may be disposed to push on. How constantly are we made to feel that 'never man spake as this man.' Two things are here put in comparison; that which is called the least is the adding of a cubit to one's stature; the other is the adding to one's life; a man who should attempt to do the first would be regarded as the victim of a miserable hallucination; yet almost all men act as though the lengthening out of their days were something dependent wholly on them. To make oneself to be of greater or less stature would be but a slight alteration of the conditions of life; but life itself is greater than its conditions. Let a man show his power by altering the mode of his being, the height of his frame. If this be preposterous to think of, how much more the idea that man can, without God, by mere sagacity and vigilance, lengthen out his life by a single hour. Every man would think divine co-operation necessary for the first; for the latter, men think that all is in their own hands. The teaching of Christ is to the effect that God has not made man independent of himself with respect to anything whatsoever; and he lays it down as an essential feature in true faith that the necessity of this co-operation be always recognized. The anxiety that men have with regard to the future is owing to the fact that they know nothing of this partnership with God; they look only to their own efforts, their own sagacity, or their good fortune, to secure them the required provision for the future. The fact that they are free agents does not remove them from the sphere of the divine government, does not take them from a universe where all is 'of, through and to' the ever-present Deity. Our one solicitude should be to work with God; to have his blessing on our present activity; to be doing the thing which he has given us to do; we need not trouble ourselves to find out the connection between this and our support, to find out by what processes God is going to give us to-morrow what we need; the one question is whether we are in his path and doing his will to-day.

LEAFLETS.

"*Measure for Measure.*"

In the little village of Bethany there was one house where Jesus, wearied by his incessant labours, sometimes retired to spend a quiet hour. The inmates of the dwelling were three in number, and by no means of the upper ten in a social point of view. But they had generous, simple, affectionate hearts, a strong desire to know more of the mysteries and glories of the upper world, and a deep relish for spiritual conversation—not very common now. They appear to have been orphans and left in rather humble circumstances. Two sisters and a brother composed the household. Death, who comes to every man's door and forces an entrance, came to theirs and carried away the stay of the family, the beloved brother. But Death's conqueror arrived soon after and delivered the prey from the tyrant's grasp. That voice which cried, "Lazarus, come forth," struck terror into the king of terrors and deprived the grave of its victory. What a happy family did the three, once more so unexpectedly and so wonderfully reunited, compose! What rejoicing, what expressions of grateful astonishment were to be seen in that household as the happy trio sat down together to talk of the amazing power and marvellous love of their marvellous visitor!

Now let us look into another house in the same village. The resurrection event has got wing, and a large feast is prepared in this house in honour of the mysteriously gifted Son of Man who performed the work. Here is Jesus sitting at meat, for Simon the leper, who owns the house, has a kind heart. Who is this so intent and active in serving the assembled guests, and particularly the chief guest of the evening? It is Martha, one of the sisters of the disentombed Lazarus, who reckons it a high honour to minister to the great benefactor of her family. She seeks to pay her debt of gratitude by manual service. As far as she can she strives to render measure for measure, though she knows she comes far short of the amount she owes. Another is also conspicuous there. It is the other sister, Mary. Her heart is brimful of tender love to her gentle but mighty Saviour. How does *she* show her grateful devotion! She prefers the offering of a gift to the mode in which Martha expressed her love. Possibly she was physically weaker than her sister and not so good a housewife. Yet she finds a means of proving the sincerity and depth of her devotedness. She brings a box of costly perfume (a simple offering, but well meant), pours it out on the head and feet of her beloved master, and with the most ardent affection wipes those sacred feet with her flowing hair. Here is humility, love, sacrifice! It must have cost her much toil and gathering of small incomes to purchase that valuable box, worth well-nigh Rs. 90, yet, judging it the best gift she could offer, and apparently by a divine prescience reckoning it the most suitable for the occasion, she makes the sacrifice, breaks the box and pours forth all its contents in honour of her brother's restorer. Good, tender-hearted, grateful Mary, she did what she could. So far as she was able, she returned measure for measure.

Generally speaking, how do men show their gratitude to the Lord Christ now? Do they stoop to manual labour, like Martha, or sacrifice their necessaries or even luxuries to offer a gift, like Mary! Who among us has not had a brother, a sister, a wife, a child, a parent, or a dear friend called back, if not from the grave, at least from the very gates of death—who? And when the doctor said there was no hope, who was it gave the hope and restored the dying one—who? The same who brought Lazarus back to life and made the cold curdled blood again course warm through his frozen veins. This is the Being to whom we owe the breath we breathe, the food we eat, the life we enjoy. It is He who delivers our souls from death and keeps our feet from falling. It is He who waters and warms the earth, and makes it yield seed for the sower and bread for the eater. He is the friend who sticketh closer than a brother; who is with his people in six troubles, yea in seven does not forsake them. Can you tell the limits of the measure of His love? No, not though you could guage the waters of the world or the infinitude of space. We ask and give measure for measure in dealing with our fellow-men. Neither they nor we will take less. Our accounts must be balanced and squared to an anna. But Christ, who poured out his life's blood for us, must be content with far less than a square account. He must accept the will for the deed, and has often to put up with neither will nor deed. Shame, shame on our niggardly hearts! shame on our unwilling hands! Are there not among us many who, like Judas, would cry out against the spending of money in honour of Christ or for the furtherance of His spiritual work? In their feigned benevolence they would say with him, "If we must give money, why shoudn't we rather give it to the poor, for there we shall *see* what good it effects," and moreover earn a good name for charitableness? Did Judas love the poor, when he pleaded their cause? Not he. Was it to give to the poor that he, only a few days after the outrage offered to his philanthropy, took the thirty pieces of silver? He who will not give for the glory and honour of Christ is not likely to give to the poor from love to them. Did Christ not love the poor? They never had a friend like Him. "The poor have the Gospel preached to them." Give to the poor as much as you will, but Christ demands and deserves an acknowledgement of His myriad-fold beneficence and His unutterable love. We cannot give measure for measure, for His is pressed down and running over, but we are bound to do, like Mary, as much as we can.

Gujarat. R. A.

Epitome of News.

SATURDAY, JUNE 25, 1870.

—*Times of India*, with reference to the Abkaree system: "There can be no justification for promoting or even permitting the spread of temptations to a vice from which, for ages, the bulk of the people of India have been exempt."

—Shocks of earthquake were experienced *last evening* at Suez, Cairo and Alexandria.

—The Suez Canal was blocked to large vessels for ten days last month, through the sinking of one of the dredgers.

—Our contemporaries regret much to announce the death of Professor Hughlings, Principal of the Elphistone College. He came out to this country about ten years ago. He died in Australia, May 5th.

—On Thursday evening, says the *Times of India*, Mr. Pender, Chairman of the Telegraph Construction and Maintenance Company, entertained a large and influential company at his house in Arlington Street, Piccadilly, to witness how close is now the union between "the glorious East" and "the marvellous West." Of the company were H.R.H. the Prince of Wales, The Countess of Mayo, M. de Lesseps, Sir Bartle Frere, Sir Charles Forbes, and a host of other distinguished men interested in the subject. At a given hour the lines were cleared, and a perfect torrent of complimentary messages set in between Washington, and Simla; London and Simla; Bombay and London, &c. Messages came from London to Bombay, and answers to these messages reached London the double journey in *three minutes*. Alexandria asked Bombay a question, and had its answer *in 45 seconds*. For the first time the Viceroy of India and the President of the United States of America corresponded with each other direct by telegraph. It is right to state that the Indian lines worked splendidly. Bombay was *in instantaneous communication* with Simla, *via* Deesa and Agra, 1,237 miles, and also with Gunesh Khind and Madras, the latter (Madras) *via* Belgaum and Bangalore, 898 miles."

—*Spectator*: The General Assembly of the Established Church of Scotland has voted by 241 to 68 that it would prefer the abolition of lay patronage. Thereupon the Duke of Argyll writes a letter to the Moderator declaring that as one of the largest owners of Church patronage in Scotland he is willing to surrender it all, and shall regard any compensation that he may recieve as a fund to be bestowed upon the Church. That offer is liberal and gracious, for though it scarcely surrenders money, the patronage of a parish being in Scotland indivisible from the ownership of the land, it does surrender power, but who is to appoint the minister? All parishioners? That, says the whole Free Church, and many friends of establisment, is as Erastian as appointment by the heritors. The communicants? Then we must cease to tax all for the benefit of a few, and disestablishment in Scotland, as in Ireland, will be the order of the day.

—We are glad to find that some minister in Calcutta has been lifting up his voice against the recent Derby lotteries, as a disgrace to that city.

—There has been a case of Suttee in Purneah. Three of those who countenanced it have been sentenced to terms of imprisonment.

—*Bombay Gazette*; Suez: A sale of lands bordering on the canal has been authorised by the Khedive, proceeds to be divided between the Egyptian Government and the company. Mr. Lange estimates the future value of these lands at something like four millions sterling, but admits this is purely conjectural."

MONDAY, JUNE 27.

—Tadrus Yusuf and Ibrahim Yusuf, two students of the theological school of the mission of the American United Presbyterian Church in Egypt, were licensed by the Presbytery of Egypt, at its meeting in Osioot, on the 5th of March, to preach the Gospel.

—The Royal Humane Society has given its silver medal this year to Lord Walter Kerr, commander of the Hercules iron-clad. One of his men fell overboard in the Tagus, and, striking his head into the chains, was stunned. Lord Kerr, seeing that he could not be saved if he waited for a boat to be lowered, sprang from the bulwark of the ship—a height of thirty feet—into the stream, and swam to the seaman, whom he succeeded in holding above water for ten minutes with great endurance, until the ship's boat reached them and took up the commander and his man, nearly dead.

—A telegram of ten words, between England and Bombay, by the submarine line, costs 1*l.* 17*s.*

—The Church of Scotland raised £6882 for Foreign Missions last year, a larger sum than before. In a most catholic speech Dr. Norman Macleod complained that almost all this sum had been raised by Dr. Watson and himself, and reproached the clergy and laity with want of "pluck and self-denial." He asked the 1200 parishes of Scotland to give each an additional shilling a week. "It was dreadful to think that Churches

from America should go into India, and that the British Church should not go there; and above all that their Church, that a national Church, whose sympathy should always be with the nation, should stand back and have no sympathy with that magnificent part of the British nation—British India. It was childish, almost, to begin to argue on such things as these."

—Immediately following the above extract in the *Friend of India* is this: "The Board of Foreign Missions of the Presbyterian Church of America spent $316,542 last year. It sent out 13 ordained Missionaries and 29 assistants, of whom 12 were ladies. Many of the latter in America are now offering their services for female education in India, and it is proposed to open a College to train them for the work."

This represents but one branch of the Presbyterian church in America. The amonnt raised is about nine times that raised by the Church of Scotland. The Free Church of Scotland raised £17,538.

Friend of India: "In our second edition last week we announced what we believe to be the most important event in the history of the people of Bengal. Her Majesty's Government has emphatically decided that they are to be instructed in their mother tongue, in efficient schools supported by a local cess, as in all other parts of India. The despatch is described to us by a high authority as by far the ablest paper which has left the India Office for years. All the objections to local cesses based on the Permanent Settlement are over-thrown, in a manner which shows that the best legal advice has been taken and that he decision is quite final."

—The Committee of the Chamber of Commerce warn those who may be making advances on cotton and wool, that there is a regular system of procuring advances on lots that consist simply of rubbish, specially prepared for the purpose.

—There is to be a branch of the G. I. P. R. to Oomrawutee, 5½ miles

—*Times of India*: "Further disturbances are eported on the North-West Frontier, near Bunnoo. The Wuzeerees dwell beyond the border, hen of the Mahomed Kheyl subdivision of the ribe: and they too seem to have harboured feelings of revenge for some real or imaginary wrong done by our native officials. So, when the Koorum post relief guard was going out to its post, a band of Wuzeerees fired on it from an ambush, killing sixand wounding one."

—Same: "In order to increase the resources of the British-Indian Telegraph Company, another cable is to be laid between Malta and Alexandria about October next. The additional facilities that this additional cable will confer upon Indian traffic will be of the greatest consequence. Moreover the *Hawk* is out at present engaged in repairing the old Malta and Alexandria cable which was laid in 1861. Should this work be accomplished there will be three telegraph lines between Malta and Alexandria, and in a short time there will be three routes from Malta to England—*viz.*, the newly opened line to Falmouth; the line from Malta to Bona (Algiers) and Marseilles, to be laid almost immediately; and the land line, *via* Italy and France."

—Same: "Our readers will have been somewhat prepared from what has already appeared in the *Times of India*, for what we have now to announce as to the burning of the *Aurora*, and attempt to defraud the underwriters. The information of Soonderjee was followed by a confession by the Captain that he had at the instigation of Messrs. Elmstone and Whitwell, consented to have the ship and cargo destroyed. Messrs. Elmstone and Whitwell then made a clean breast of it, and, lastly, the carpenter, who appears to have been the actual incendiary, confessed his share in the proceedings, and stated that he agreed to sink the ship in consideration of a bribe of £600, but, seeing what he considered a favourable opportunity, set her on fire."

The captain and Messrs. Elmstone and Whitwell have been committed to stand their trial at the present Sessions of the High Court. The carpenter, the actual incendiary, has also confessed.

—Fall of rain up to Saturday, 25 inches.

—The elephant killed by the Duke of Edinburgh in Ceylon, is calculated to have cost £2,733. This is what the *tumasha* cost.

—*Bombay Gazette*: "About three months ago, from the small Shan States on the western borders of China, there started a party of eight hundred Buddhist priests. Their destination was Rangoon. Their object was to see the great Shoay Dagon, and the wonderful achievements of the British Government. The way, however, was long, and the travellers were all poor. Many, moreover, were enfeebled, either by age or sickness, so that the band grew daily smaller, and of the eight hundred who entered the forests of Upper Burmah, one hundred and eighty alone reached Rangoon. Many of these intended to settle there; the remainder to return to their homes in the north."

—The *Mofussilite* having said that the Brahmos do not receive Mahomedans into their body, the *Indian Mirror* says:

"We have at least one Mahomedan among us, who is known to be zealously working in the cause of theism. So far, therefore, from showing any repugnance to the admission of a lady like Miss Collet into religious membership and communion, the Brahmo Somaj is prepared to receive into its arms individuals of all races and persuasions, who may be willing to abide by the saving truths which theism proclaims."

—*Record*: "When Bishop Wilberforce was translated from the See of Oxford to the See of Winchester, some fond hopes were entertained that he was about to turn over a new leaf in his episcopal career. He lost no time in putting himself in communication with some of the Evangelical Societies which he had hitherto discountenanced, and in seeking aid and counsel from those who have been prominent as champions of our Protestant Reformation. The courtesy with which he sought out or received the Evangelical clergy of his new diocese was such as even to excite some feelings of jealousy amongst High Churchmen and Ultra-Ritualists, who seemed to be overlooked; whilst the Bishop's bland professions induced many to indulge the expectation that as he was nearing the solemn close of his episcopal stewardship, he was returning to what, in regard to spiritual things, might be supposed to have been the early attachments of a son of the honoured friend of Milner, Newton, Venn, Cecil, and others then despised and almost outcast Evangelicals."

"It is in the midst of such rumoured symptoms of reunion with the school to which his illustrious father belonged that we read what seems to be the official report published by several Ultra-Ritualistic papers of the proceedings at an Episcopal Confirmation at Wymering, Hants, of which church the too famous Mr. Nugee is patron and incumbent.

"We have inserted all the material parts of the report, and leave our readers to observe the details of the bannered procession issuing from Mr. Nugee's mansion chanting 'the Litany of the Holy Ghost.' They will mark the crosses, cross-bearers, choristers in purple cassocks and short surplices; the 'splendidly worked silk and gold banner surmounted by a cross;' till there appears conspicuous in the gorgeous pageant no less a personage than the new Vice-Patron of the Pastoral-aid Society, with his velvet biretta cap, preceded by his Chaplain and a Deacon, attired in 'white and gold stoles,' bearing the Right Rev. Prelate's 'elegant' Pastoral Staff recently presented, and followed by 'the Sisters of the *neighbouring convent*, of St. Mary the the Vargin,' flanking 'the young girls, all of whom wore the white veil, and were headed by two splendid banners of the Guild of the Holy Child.'"

—Dr. Newman, to the Bishop of Birmingham, says; "Anglican Ritualists themselves, perhaps—at least their leaders—may never become Catholics, but they are leavening the various English denominations and parties (far beyond their own range) with principles and sentiments tending towards their ultimate absorption into the Catholic Church."

Tuesday, June 28.

—Cooverjee Rustomjee, a Parsee, killed himself with arsenic, for grief at the death of his wife, she having died four months ago.

—One of the new barracks being built at Allahabad, fell last week, burying 18 work people. One of these died, the others were more or less injured.

—*Bombay Gazette*: "A man has been hanged for murder in Lucknow, whose guilt was established in rather a singular manner. He had been employed by the jealous wife of an Oudh zemindar to remove her rival. After making several attempts to poison the woman he strangled her, but in the struggle the middle finger of his left hand was bitten off. The police would have doubtless returned their usual verdict of 'apoplexy,' but for the piece of finger which led to the identication and execution of the murderer. We are not told if the female accomplices were punished."

—The *Pioneer* suggests that Malta and Gibralter, brought so nearly by the Suez Canal, should be partially garrisoned by regiments of our native infantry.

—*Indian Public Opinion*: "A new-born European male child was, on the 16th instant, found lying dead between the Fort and the Infantry barracks at Mooltan at a place where sweepings and rubbish are thrown. Enquiry having been made, suspicion has pointed at length to a woman of the 109th Regiment; she has been placed in hospital under sentry, and her step-father has been placed in the cells as the probable father of the child and accomplice of the woman. She is married, but has been separated from her husband for a year."

Wednesday, June 29.

Lord Clarendon, whose death is announced, was born in 1800. From 1847 to 1852 he was Lord Lieutenant of Ireland, Secretary for Foreign Affairs 1853-55, again under Lord Palmerstone, 1855-58, and under Earl Russell in 1864. The *Times of India* says:

"We may find that his recent harassing correspondence with Greece has had something to do with his rather hasty removal from office and from life."

—There is to be another Fine Art Exhibition, with prizes, at Simla this season.

—*Times of India*: "The well-known Parsee Mr. Manockjee Shapoorjee Kaka, who dealt largely in cotton and opium on his own account and is alleged to have managed the business of the firm of Messrs. Finlay Scott and Co. at Bombay, committed suicide on Monday night last by taking a large dose of opium. Before the Coroner, his brother gave evidence as follows:

"'I last saw him alive but unwell last night about a quarter after 10 o'clock, when I was sent for to see him as he was taken ill. I asked the deceased what was the matter. He said he had taken a dose of opium. I asked him the cause of his having taken opium. He replied that he had stood guarantee for certain cotton to be placed on board a ship or ships, the ship *Greyhound* particularly, and as the shipper Kursondas Mahadewdas was to place the bales of cotton on board the ship, the whole liability would fall upon him; and as he was unable to meet it, to save his reputation he had determined to destroy his life.'"

Efforts to save his life were made, but in vain. Mr. Kaka, the *Bombay Gazette* says, failed for 50 lakhs in 1866, and went through the Insolvent Court though he had to spend twelve months in prison. Mr. Kursondas Mahadewdas also failed at that time, for 93 lacs, nearly a million stg., and took the benefit of the Act. His creditors got 2 per cent, but he went into business and speedily became rich again.

Mr. Kursondas Mahadevdas has been arrested

—*Times of India*: "On Monday last at the Fort Police Court, Dyal Liladhur was placed before Mr. Connon on a charge of cheating, and Soonderdas Dhurumsey and Liladhur Huridas of abetment of cheating, in respect of cotton consigned through Messrs. Volkart Brothers, merchants of Bombay. They were arrested on warrants issued on the information of Mr. Cowasjee Jehangir Jussawalla, broker to Messrs. Volkart Brothers."

Mr. Cowasjee gives this information:—On the 23rd April last the said Soonderdass Dhurumsey and Liladhur Huridas brought the said Dyal Liladhur to the office of Messrs. Volkart Brothers and introduced him to me, repeating their assurance as to his respectability, and in reply to my enquiries the said Dyal Liladhur told me in the presence and hearing of the said Soonderdas Dhurumsey and Liladhur Huridass, that he was a merchant doing a considerable business in cotton, that he had a shop at Chinch Bunder and wanted to ship 50 bales of Kirklee cotton to England through Messrs Volkart Brothers, and required an advance of £12 per bale.

Messrs. Volkart advanced Rs. 13,810 on 120 bales of cotton which neither they nor their broker ever saw, and which is now ascertained to have been sweepings; and the man to whom they made the advance turns out to have been a mere cooly dressed up for the occasion. Some other party insured the supposed cotton.

—Captain Remington who turned *gosavi* has been writing to the *Lucknow Times* thus: "In your issue of the 18th you state that I adopted the religion of the Hindoos. This is a mistake the world might easily fall into, as it is the habit to judge people by their dress. Nothing, however, can be farther from the truth. My object in the world is the destruction of all distinctions of caste, creed, colour, dress, food, &c.; to teach mankind that they are all brethren, and how insanely foolish they are in quarrelling with one another about myths, called religion, and sneering at one another's habits and customs; to teach them that hardening their heart against their brethren is to make a hell of themselves and the world; to teach them that it is the

knowledge of good and evil which is the curse of mankind—that the knowledge of good or the practice of good is equally profitless with the knowledge of evil or the practice of evil; that the true model for them is the child who knows neither; to depreciate the pride of reason and intellect, which would deceive mankind into the belief that they can save themselves and make them ignore their state of degeneracy; to teach them that the grand works and machines they create are no excuse for the neglect of the especial machine (the body) entrusted to their care which they allow to decay and die. To call me a Hindoo is therefore incorrect. The knowledge of good and evil being the curse of mankind, the salvation of mankind consists in the destruction of that knowledge."

But what he describes is Hinduism. When he reaches the happy climax of know-nothingism we hope he will let us know it. But how can he let us know any thing if he knows nothing himself.

Thursday, June 30.

—Mr. Reid, of Messrs. Finlay Scott and Co., yesterday gave information in the Fort Police Court against Mr. Kursondas Mahadewdas, as having given signed Bills of Lading for 1,000 bales of cotton, May 31, and received Rs. 160,000, and having afterwards handed in premiums of insurance on the same, not a bale of this said cotton having yet been shipped. Capt M. B. Brown of the ship *Teresa* had signed the Bills of Lading. Mr. Connon, the Magistrate, declined receiving bail. The case is adjourned till Monday. Finlay Scott and Co., received Bills of Exchange for £20,000 drawn by Mr. Kursundass on Messrs. Barings of London, which they endorsed and sold.

—Another Hindoo wife, twelve years of age, has committed suicide.

—Two Marwadi opium merchants are charged by Mr. E. D. Sassoon with having obtained from him advances on opium, which they had not shipped.

—A corporal of the 5th Fusiliers, a few days ago hung himself at Peshawur. He was found in the morning suspended from a tree in the Barrack Square.

—*Madras Times*: "A Private named Sullivan of H. M.'s 45th Regiment on the evening of Thursday last gave himself up to the Police as a murderer. He says that while at Melbourne he was accused of having murdered a child of his employer and that since that time he has had no peace of mind, and has therefore given himself up as the murderer of the child. The man further states that he was on very friendly terms with the step daughter of Mrs. Wylie, whose body was lately found in the Fort trench, and that he pushed Mrs. Wylie into the ditch and cause her to be drowned. The man is said to have repeated these statements in the barracks and to have then rushed out, saying that he was going to give himself up to the Police."

—The Madras Female Normal School is to have a teacher from England, Miss Isabel Bain, chosen by the Secretary of State, on a salary of Rs. 350 a month.

—In consequence of the strain on the Police Court buildings by the immense crowds who attended during the proceedings regarding the *Aurora*, the Senior Magistrate, Mr. Connon, has made an application for an examination of the buildings by the Executive Engineer of the Presidency.

—The *Pioneer* asserts as a fact which comes well authenticated, that the prisoners Boulton and Park have received upwards of thirty thousand pounds by way of hush money from the many in danger of exposure.

These are the men who personated women. For the last two months, the English papers received weekly have brought disgusting matter enough to fill each issue of the *Guardian*, all relating to this case. What it all means we have, we confess, no idea.

Friday, July 1.

—Mr. Blaney's proposal for an additional water supply from the Toolsey lake, Salsette, is approved by Capt. Tulloch, and recommended by Mr. Crawford to the Municipality.

—Soonderjee Shamjee, who disclosed the *Aurora* conspiracy was yesterday liberated by a writ of Habeas Corpus from the High Court, and immediately after arrested on a warrant obtained by the underwriters.

—There was a heavy flood at Indore on the 21st ult.; many horses were swept away, and it is said, that 400 lives were lost.

—*Pioneer*: "The traffic returns of all the Indian railways, for the first quarter of the present year, show a diminished receipt of £76,000, the average earnings being £29·6 per mile per week instead of £30·6 in 1869. The Great Indian Peninsula has dropped from £44 to £36·9, while the East Indian has risen from £48·2 to 48·8, and stands far at the head of all the open railways. The Bombay and Baroda comes third on the list, with an earning of £35·1 per mile per week."

—Deaths last week, 256.

—The committee appointed by Convocation to revise the authorized version of the Scriptures have drawn up a series of resolutions and rules laying down the fundamental principles on which the revision is to be conducted. The committee are divided into two companies, one for the revision of the Old Testament, and the other for that of the New, and a certain number of scholars and divines have been invited to join each company. Among them are Dr. W. L. Alexander and Professor Newth (Independents); Dr. Angus, Dr. Gotch, and Dr. Benjamin Davies (Baptists); Professor Milligan (Church) of Scotland); Professor Fairbairn (Scotch Free Church); Dr. Eadie (United Presbyterian); and Dr. J. H. Newman.

Times of India: "Strong feelings have been evoked at Rangoon because the Venerable Archdeacon Pratt accepted a sum of R3,000, or thereabouts, from the King of Burmah, a Buddhist monarch, and has not explained to what use he applied it. Also the Reverend Mr. Paterson accepted from His Majesty a sum of Rs 300, and is charged with culpable carelessness for having neglected to explain how it was expended, the inference being that it was not spent in charity nor in the cause of religion. The King of Burmah is greately desirous of securing the good-will of the English by such means, and would give any clergyman or officer money if they would accept it. Moreover, it is said, that thus to bestow gifts upon Christian clergymen, ostensibly to support the Christian religion, lowers the prestige of both the nation and the religion it professes in the eyes of the Burmans." Was the money given to be bestowed in charity? We suppose not. We fancy Mr. Paterson took it to help to pay his travelling expenses, as he is not connected with any Society. We admit the force, however, of the last agument in the above extract.

—Overland Mail, June 10: "The rumoured assumption by the King of Prussia of the title of Emperor of Germany has been widely commented upon by the European press.—Mr. Bonell and his nephew, who were captured by brigands in Greece, have been liberated on payment of the ransom: since which three of the band have been killed, and the ransom, or a large portion of it, recovered.—A great fire at Constantiople has devastated a district of a square mile in extent, destroying 20,000 houses. The loss is estimated at five millions sterling, and more than 250 lives have been sacrificed.—The Atlantic telegraph reports an earthquake in Mexico by which 100 lives have been lost in the town of Oajaca.—It is said that the Governments of Great Britain, the United States, and North Germany have agreed to unite in action against Chinese pirates.—It is announced that Prince Napoleon will shortly visit the French possessions in India.—The Chinese Embassy has been cordially received by the King of Italy.—The question whether bribery and treating at a test ballot invalidates an election has been decided by the unseating of Mr. Robinson, the newly-returned Liberal representative of Bristol.—True bills have been found against Park, Boulton, and Lord Arthur Clinton for felony and misdemeanour; Martin Luther Cumming, C. H. Thomas, W. Somerville, J. G. Fisk, and Louis Hurt are included in the latter indictment.—General Sir George Pollock has been appointed a Field Marshal.—Mr. O'Hagan, the Lord Chancellor of Ireland, has been raised to the Peerage.—A fearful fire broke out at 1 A. M. on June 5, in Pera, which was not got under until nearly midnight. In consequence of a strong wind, the flames spread with alarming rapidity, and the English Embassy, the American and Portuguese Consulates, the Naoum Theatre, the Palace of the Armenian Patriarch, many churches, mosques, and several thousand houses and shops in the finest part of Pera were completely destroyed.

TELEGRAPHIC NEWS.

London, June 23rd—The name of General Elers (? General E. H. D. E.) Napier appears in the obituary of the week.—The Orleans Princes have addressed a letter to the Corps Legislatif asking for an abridgement of their decree of banishment.—The weather in England is at present cool and rainy.

25th.—In the House of Commons last night Mr. Grant Duff replying to Sir Titus Salt, said that eight commissions will be allotted to the sons of Indian officers for the next two or three years until the reduction of the Army is carried out. Two hundred applications for cadetships, he said, were outstanding, and preference would be given to the sons of such officers as had been killed in action.—General George Balfour has been appointed Knight Companion of the Bath.

27th.—Mr. Kirkman Hodgson, a Liberal, has been elected Member of Parliment for Bristol.—The following names appear in the obituary of the week:—Earl Haddington, and Professor Syme.—Earl Clarendon is dead. He died of diarrhœa.—The Lords have adopted several amendments to the Irish Land Bill.—Queen Isabella has signed her abdication in favour of the Prince of Asturias.—The French Government have declared it inopportune to grant the request made by the Orleans Princes.

28th.—Earl Granville will probably succeed Earl Clarendon in the Ministry.—The *Morning Post* says that the numerical strength of the officers of the Royal Engineers is to be considerably increased with a view to the urgent prospective requirements of the Public Works Department in India. The mode of executing this step will be dependent upon the recommendation of Mr. Vivian's committee, and it is probable that additions will be made gradually from the lowest ranks upwards.—Obituary: Cols C. Delamain, W. J. Morriss, and Sir James Clark.

29th.—In the House of Commons last night, Colonel Sykes moved an address to the Crown for an immediate redress of the grievances of the officers of the late Armies of the East India Company. Mr. Grant Duff regretted the revival of a question which had already been adjusted at the expense of Indian tax-payers. Lieutenant-Colonel Jervis complained that the compromise made by Lord Cranbourne had not been carried out.—The House then divided for the motion and the result showed 113 votes in favour of the motion to 92 against it.—Major Anson moved for a select committee to inquire into the hardships resulting from the supersession of Colonels of the British Army by Colonels of the Indian Army. Mr Cardwell assented to the motion and it was agreed to.

30th June.—The resignation of Trevelyan and the First Lord of the Admiralty is announced in consequence of differences with their colleagues on the Education question.—The Vice-Chancellor has dismissed the petition to wind up the European Assurance Society upon the ground that the petitioners had not paid the calls.—Vice-Chancellor James has been appointed Lord Chief Justice, in the place of Justice Selwyn, deceased.—The Irish Land Bill has passed the Lords.—The "Times" of to-day, in an article on the grievances of Indian officers, urges an examination of the claims of unattached officers in India and an adequate increased indemnity in order to facilitate their retirement.

New York, 24th.—The American Commissioner of Agriculture estimates that this year's cotton crops will exceed that of last year.

Miscellany.

—Dr. McCosh recently delivered some lectures in Boston on the relations of the material universe and of mind to religion. Speaking of Theodore Parker he said:

"He must construct a religion for himself. It was what he called an absolute religion. He rejected with scorn the sensationalism so characteristic of the old Unitarian school, and betook himself to intuitions which seemed to carry him up to the heavens, and actually carried him up to the clouds. He draws his system (1) from the instinctive intuition of the divine, the consciousness that there is a God; (2) the instinctive intuition of the just and right, the consciousness that there is a moral law independent of our will which we ought to keep; (3) an instinctive intuition of immortality, a consciousness that the essential element of man, the principle of individuality, never dies. He got the inspiration which led to all this from the works of Carlyle and Coleridge, reprinted in America about that time, and from reviews and translations of Cousin; and longed earnestly to get aid from the destructive biblical criticism and the constructive *a priori* philosophy of Germany, which aid he never got, for the Germans

thought his religion very irreligious, and his naturalism very unnatural.

"When they heard these utterances, the young men of Boston—that is, those who were young years ago—shouted and flung up their hats in the air, and said, 'Channing is setting as the sun in a winter day; Theodore Parker is rising like the sun on a spring morning. The icy, frigid and rigid naturalism of the winter has now become dissolved in the heat of a warm season.' And you had, or rather your fathers had, a time of wading deep in melting matter. It was now acknowledged that the logical processes of definition and reasoning could do little in religion, and those who, in a previous age, would have appealed to thought, now called in something livelier—belief, inspiration, in one word, intuition. In the age then passing away, 'excelsior youths were ice to be starved in the cold; in the age which succeeded, they are in greater danger of having the seeds of wasting disease fostered by unknown damps and gilded vapors.' The appeal is still to faith, feeling, intuition. But what were men to believe in? Do any two men agree in their feelings? Are we quite certain when we have intuition and when we have not intuition? The arbiter is too vague in its utterances to teach certainty, to secure assurance, or even to gain general assent."

"A dreamer appeared as the representive of his period, getting the material of his dreams from Goethe and Thomas Carlyle, but ever colored with the hues of his own peculiar genius. He is thus introduced by Theodore Parker: 'The brilliant genius of Emerson rose in the winter nights and hung over Boston, drawing the eyes of innuous young people to look to the light of that great new star, and a beauty and a mystery which charmed for a moment while it gave also perennial instruction, as it led them forward, along new paths and towards new hopes; America has seen no such light before.' A beauty and a mystery, I admit, which charmed for the moment. If I were inclined to believe in dreams of any kind I could as readily believe in Emerson's as any others. The visions seen by De Quincey, the opium eater, are not more beautiful. Coming from such a soul they must contain truth, some of it welling up from the deepest intuitions of the mind and from a fresh, clear fountain. Some are the unconscious reflections of the light shining from the Word of God in a Christian land. Others are to be read like dreams by contraries. The oracles that spoke so mysteriously are often capable of double meaning, and men will interpret them to suit their purposes. And what am I after all to think and believe about God and the soul, and the world to come, and the way of rising to communion with God and the charms of heaven, is the question which has been put to me by many a youth after reading Mr. Emerson's papers. And I told him that Mr. Emerson must answer him, or I could not.

"There is really no arbiter appointed to decide what we should accept and what we should reject. So what is this appeal to be? The old, the cold reason of the old Unitarians? None so ready as these men to denounce the heartless natural theology of the rational school. Every one sees how flickering a light the reason, in the sense of the logical understanding and the reasoning process, can throw on the grand problems of religion which the heart insists on having solved —sufficient, as Bayne says, to convince atheism, but not to reform religion. To what, then, is the appeal to be made? To science some say. To what science? To physical science? Physical science has its own grand domain, wide as the telescope or spectroscope can penetrate. But, among all its atoms and stars, it can find nothing to throw light on the great question started as to the relation in which men stand to God. To mental science? It can tell us of men's fears, hopes, aspirations, struggles, but cannot tell us how these are to be gratified. To the faith and the feeling, say some. But, if the truth is not set before the faith, it may become the weakest credulity. And, as to the feelings, they may change quicker than the faces of the fickle moon which lovers worship, quicker than the winds. If I dream one day and you dream another way, which of them am I to follow? Some are inclined to believe their own dreams. But few are inclined to believe the dreams of their neighbours. And so, in the end, every one will be found to take the way which his whim, or his impulse, or his fancy leads him."

At the close, he said: "The Scriptures do not set about proving there is a God; they assume there is a God, and claim to be a revelation of His will. By all means then let them defend the great doctrine that the works of God are a proof of the existence of God, and that the moral law in the heart implies a law-giver. But when they stand on these truths they will only be made to feel that what they know impels them to desire to know more. I have said nothing to check the spirit of inquiry. All that I desire is to see it rightly directed, and what I ask of you, first of all and mainly, is a sincere wish and anxiety to discover the truth; to find not what pleases, nor what gratifies, nor what allows us to continue undisturbed in sin, but the truth, pure and simple. Setting out in this spirit, I have no fear for you. You may be in darkness and fears for a time, but sooner or later a light will arise to guide you, as the star did to the seekers of wisdom from the east, and it will conduct you to the very place where truth is to be found, not, it may be, in the form you expected, but the very truth of God revealed to man, and before which you pour out the incense of a true heart, more precious than the gold, the frankincense and the myrrh presented from the riches of the East to the infant Redeemer. When this desire to discover the truth exists, it will lead you to ask God for light. Having reached a certain amount of truth, you will seek to hold by what you have attained, and beware of the spirit against which we are warned, that of ever learning and never able to come to a knowledge of the truth. And with all deference to certain living men of genius, I maintain that clear views of truth are to be preferred to confused ones. Not that you will expect to rise to a full comprehension of all the truths which have been so far revealed to us about God and redemption. We who dwell in a world where day and night alternate—we who go everywhere accompanied by our own shadow—a shadow produced by our dark body, but produced because there is light—cannot expect to be absolutely delivered from darkness. Man's faculties exquisitely adapted to the sphere in which he moves, were never intended to enable him to comprehend all truth. The mind is, in this respect, constituted like the eye, and can understand certain subjects and to a certain distance, but as they reach away further, they look more and more confused, and at length they disappear from the view; and if the human spirit attempts to mount higher than its proper elevation, it will find all its flights useless

"God has given us light in the midst of darkness; let us open our eyes to it, let us walk in it, let us rejoice in it. As you do so, you will find as you follow that light through what may at first be a dark and dim passage, that you reach more light. In that light we shall clearly see light. The view which you at last reach may be like that which we have had from a mountain top on a sunshiny and bracing day; not indeed an unlimited view, for this would leave us nothing more to discover and behold, but still a clear view between us and a distant horizon, which, when we have reached in our explorations in this world or the next, we hope to discover more, without limit and without end, as we know more of God and of a boundless universe."

—The Belgian miners eat 2 lbs. of bread per day, 2 oz. of butter, 1 oz. of coffee and chicoree mixed, and 1½lb. of vegetables. Coffee is their only, beverage. On Sundays and festivals they have meat. What would our soldiers say to this? Yet the Belgian miners are hardy and healthy.

—The most successful pavement for severe traffic in London streets, is found to be granite fixed by asphalt.

—Mr. Joseph Baxenhall, F. R. A. S. says that so far as ten years' experience extends, our present sanitary system has failed signally, in England and in Scotland, to produce any improvement in the state of the public health.

—*Scientific Opinion* is delighted with the success of the Sunday Lecture Society. The object of this Society is to afford those who may not care to spend the Sabbath evening in a house of worship, an opportunity of learning the truths (or speculations) of science.

—More than 30 varieties of the earliest silver coinage of Cyprus, together with some specimens of that of the adjacent coast of Phœnicia, have been found among the remains of an ancient temple at Idalium, Cyprus.

—*Madras Church Missionary Record*: Travancore Mission; Rev. H. Baker: "You are aware of the desire for reform among many of the Syrian priests and laymen, of the contentions between rival parties and Bishops sent by the Jacobite Patriarch at Merdin, who has been trying hard to get an ascendancy and an income from this yet independent Church. You will remember that the funds of the old College awarded to the Syrians remained in the Resident's Treasury from 1835 to this date, on account of these disputes; and though Mar Athanasius was the Bishop recognized by the Government, and the first consecrated by the Patriarch at the request of several churches—twenty eight, I believe—still the Metran had little power and the churches vacillated from one Metran to another. Some tried to interpret the Syriac Liturgy, others did as they pleased or nothing. On the Bishop of Madras coming here on his last Visitation, two of the Bishops called upon him and begged him to interest the new Resident, Mr. Ballard, in their behalf, and get the Syrian College re-opened. His Lordship wrote, I believe, to the Resident, who coming here soon after, went on a tour among the Syrian Churches, and was very much pleased with them. The Bishop visited him, and he saw all *five* of them—Mar Athanasius and his two suffragans, and the two others who coalesce or differ as their interest prompts them. Eighty-two churches sent in a petition begging for the opening of the College, and for Mar Athanasius, the Bishop recognized by Government, as their head. The Vicars and Churchwardens of these and other churches met Mr. Ballard at my house. There were many hundred priests and laymen present —over 700 I think, some thought 1,000. Each answered to their names when called, and spoke clearly before Mr. Ballard, the Peishcar, and the Metrans present. The Madras Government has ordered the money to be paid to the Trustees. On this a Synod was called to draw up rules for the resuscitated College, a Council of twelve laymen and priests was appointed to manage all church matters, all Deacons to come for instruction to the college, none to be ordained till of age and passed examination, Vicars to preach in the vernacular, Schools to be held in every Church, Meetings for instructing each other in every division of the parish, Priests can be sent to churches other than those they were ordained to, &c. Annual Synods were agreed to; these are to hear Reports of expenditure of public money, and urge further progress. Several influential laymen and priests took their stand decidedly for advancing the interests of their Church. They instanced what the Church Missionary Society after a few years of work was doing, forming into a church body fully organised; 'And why should not we too, the children of Christ's Disciples, do better,' said one man. The money has been paid by Mr. Ballard to the Trustees appointed by the Church; the Syrians are putting this into the Bank of Madras as Deposit. Each Church and Congregation promises to raise equivalents. Each pupil in the College is to pay one Rupee per mensem, find clothes for himself. They have asked for a good Vernacular teacher from our Institution; and I hope to give one.

"The Syrian Metrans and Clergy now ask that as of old, the Mission will furnish them with trained schoolmasters for all the churches north of Cottayam, about 40 in number. Those churches south of Cottayam and eastward are influenced by our own schools and agency, and generally are 25 years in advance of the northern portion, where for 30 years no direct Protestant influence has been at work. Laity and Priests treat me with the greatest kindness, and urge me by the memory of the old labours of my father among them, their own common Christianity and want of unity, and mutual distrust. The Metran promises every help, and asked me to preach and teach in his churches. His letter of thanks to the Bible Society for their munificent grant of Bibles, his circulars to his people, calling on them to lay aside strife, to pray and aid their head Christians in his work for the people of God, all breathe an evangelical spirit. I will send you his appeal to me to get the C. M. S. to help in schools. You are aware that Mar Athanasius was educated by the Rev. J. Gray at Madras, and Mar Thomas, the suffragan, is son of the old Maramana Malpan, the friend of the now past generation of Missionaries, and was himself pupil of the Free Church School at Madras.

"The Syrian Church then is now really awakening, and the Resident, Mr. Ballard, thinks we should give such aid as, while imparting some vigour to its spiritual machinery and educational system, shall leave it still a free independent Church worked by its own Laity and Clergy. There is a growing vigour of thought, and if we could get the body to be less litigious and more

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united, all would be well. To meet these wants, Mr. Ballard aids the school at Kunnankullum most liberally under Mr. Hope."

—*Missionary Herald* for May: The "Day of Prayer," as observed at Mount Holyoke Seminary in February, 1867, will long be remembered. On the platform in the chapel, sitting beside the teachers and in the presence of nearly three hundred young ladies, most of whom rejoiced in the name of Christ, were a recent graduate come to say "Good bye," as just leaving to illustrate the spirit of her Alma Mater among the girls of Bulgaria, and another young lady, accompanied by her widowed mother, soon to find her home on the Euphrates. She, too, had come seeking a share in the love and prayers and large Christian sympathies of a sisterhood whose members were to be found in almost every mission field, not to say station, of the American Board. And not in vain. As the story was told of her consecration to the mission work, and of the future before her, and the request was made that she might then and there be adopted as a sister beloved for her work's sake, she could read the response in tearful eyes, without waiting for the words of kindly greeting and Christian affection that followed the public exercises. The mother's heart, that till that hour could not feel quite cheerful in the sacrifice, was made glad and happy. The cause that could call forth such regard must be good; and her daughter would go forth with special benedictions.

Not less cheering, as the carriage drove away, was the parting song,—

"Shall we whose souls are lighted,"

caught up first by two or three, and then by the great company that quickly filled the open windows and crowded the upper piazza. The young missionaries went on their way refreshed as by a new baptism from on high.

The two who were to be associates in the girls' school at Harpoot met for the first time at the Bible House in New York. It was an anxious moment to both, and hardly less so to their friends. There was the look into each other's eyes and down into each other's hearts—a look into which were gathered the hopes and fears, the companionships, the possible trials, the high privileges of coming years—for one brief, overwhelming moment; then the bound into each other's arms, and Mary Warfield and Hattie Seymour were wedded to each other and to the cause of Christ in Turkey. No witness could forbid the banns!

The promise of that hour was most happily fulfilled, in ever increasing joy in their work, and confidence of the one in the other. Leaving behind them pleasant memories as they passed along among those who, by a blunder as ludicrous as it was inconvenient, at first mistook them for Fenians as they sought to land on the Irish coast from their disabled steamer, and then among the acquaintances they made in London, Constantinople, and at each mission station on their route; picking up words enough on the way to be ready with kindly greeting and response, to the no little surprise of the Armenians who came out to welcome them to their new home; they at once entered into the plans, methods, and hearts of the mission circle at Harpoot.

Yet, by a mysterious providence which we may not presume to interpret now, one of them has so soon been called to "go up higher." On the 12th of February, Mr. H. N. Barnum wrote to the widowed mother of Miss Warfield,—"Your dear daughter and our dear 'May' (so called to distinguish her from another May in the mission circle) has gone to be with Jesus. This is a very, *very* heavy blow to us as well as to you. May had attached herself to us most warmly. We all loved her as we would an own sister. She gave her heart to us and to the work when she came among us, and by her sweet temper, her childlike simplicity, her purity of character, and nobleness of soul, she easily won all our hearts."

"Our dear one," writes Mr. Barnum, "had every attention. May said,—'My own mother could not do better for me. Tell her I am ready to go and am happy in the thought of going. Do not let her mourn for me, I am *glad* I came here, and I could not have had a pleasanter home in the world.' So He giveth his beloved sleep."

—Mr. Lyons writes from the Sandwich Islands: "The Bishop of Honolulu and his clergy retire from the islands without having succeeded, in these seven years, in making one native convert in Waimea or Hamakua, and only one, I believe, in all Kohala. The people looked upon this form of religion as being so much like the Catholic religion, that they thought they might as well become Catholics as followers of this to them new religion. Ritualism does not find favor among the natives. The Lord has rebuked it, and caused it to return to its birthplace."

—The "Chinese Recorder," published at Foochow (September Number, 1869), contains a letter of some length, addressed to the English Minister at Peking, and signed by four English missionaries, in response to statements in his dispatches to the British Government adverse to missionaries and their work in China. Upon one point they say: "Nearly a hundred works on science, medicine, history, geography, law, and miscellaneous subjects, have been published in China by Protestant missionaries. These works have been composed in a style so acceptable to the learned class, that men belonging to this class, when acting as Governors and Viceroys, have reprinted, at their own expense, not a few of them, thus adding them to the permanent literature of the country. All the Chinese dictionaries yet made, for English students of Chinese, are the work of Protestant missionaries; the conductors of and principal writers in the 'Chinese Repository,' an invaluable mine of information on almost every Chinese subject, highly prized by all who wish to become acquainted with this country, were Protestant missionaries; the author of one of the best works on China, "The Middle Kingdom," taken as a text-book among the student interpreters of the British Legation, was a Protestant missionary; the translator of the Chinese Classics is a Protestant missionary; the translator into Chinese of Wheaton's International Law, whose work was printed at the expense of the Chinese government, is a Protestant missionary. One of the Professorships in the new University which the Chinese government are said to be desirous of establishing in Peking is filled by a Protestant missionary. The only writers in Chinese, on subjects that will elevate this people morally and intellectually, are missionaries. Is this class of men worthy to be branded in the House of Lords as 'rascals' or 'enthusiasts,' and in the leading English newspapers as ignorant, or at best half-educated men?"

—The following letter appears in *Scientific Opinion*, May 25: "In the *Proceedings of the Royal Institution of Great Britain* for March, 1867, Dr. J. Bell Pettigrew, F. R. S., the distinguished Curator of the Museum of the College of Surgeons of Edinburgh, announced the startling discovery that all wings, whether those of the insect, bat, or bird, were twisted upon themselves structurally, and that they twisted and untwisted during their action—that, in short, they formed *mobile helices or screws*. In June of the same year (1867) Dr. Pettigrew, following up his admirable researches, read an elaborate memoir, 'On the Mechanism of Flight,' before the Linnean Society of London, in which he conclusively proves, by a large number of dissections and experiments, in which he greatly excels, that not only is the wing a screw structurally and physiologically, but, further, that it is a reciprocating screw. He shows, in fact, that the wing, during its oscillations, describes a a figure of 8 track, similar in some respects to that described by an oar in sculling. This holds true of the vibrating wing of the insect, bat, or bird, when the bodies of these animals are artificially fixed. When, however, the creatures are liberated, and flying at a high horizontal speed, the figure of 8, as he points out, is curiously enough converted into a *wave track*, from the wings being carried forward by the body, and from its consequently never being permitted to complete more than a single curve of the 8. This is an entirely new view of the structure and function of the wing, and one fraught with the deepest possible interest to the aeronautical world. It promises to solve everything. Dr. Pettigrew's remarkable discovery has recieved an unlooked for confirmation within the last few months at the hands of Professor Marey, of the College of France, Paris. This gentleman, who has acquired great celebrity for his improvements and dexterity in the use of the Sphymograph, has succeeded in causing the wing of the insect and bird to register their own movements, and has established, by an actual *experimentum crucis*, the absolute correctness of Dr. Pettigrew's views. Professor Marey's mode of registering displays much ingenuity, and is briefly as follows: A cylinder revolving at a given speed is enveloped by a sheet of thin paper smeared with lamp-black, and to this the tip of the rapidly-vibrating wing of the insect is applied in such a manner as to cause it to brush out its track on the blackened paper, which it readily does. A similar result is obtained in the bird by fixing a registering apparatus to the wing and causing the bird to fly in a chamber. In this case the registering apparatus is connected with the cylinder by means of delicate wires, and the registering is effected by means of electricity. In both cases the *figure of 8 and wave movement*, originally described by Dr. Pettigrew, are faithfully reproduced. It is difficult to foresee what next. The way of a wing in the air has hitherto been regarded as a physiological puzzle of great magnitude; and well it might be, since some insects (the common fly, for example) vibrate their wings at the almost inconceivable speed of 300 strokes per second —that is, 18,000 times in a minute!"

—Lectures at the Royal Institution: "Professor Blackie, in his closing lecture on Moral Philosophy stated that Utilitarianism is generally a method of thinking, which, while professing to clear up dim ideas, brings confusion and disorder into every region of human thought and action; and special —1. Which, by deriving thought from mere sensation, by deducing the one from the many, instead of the many from the one, and thus reducing mind to mere blank impressibility, confounds the essential distinction between necessary and contingent truth and renders all science impossible. 2. Which, confounding causation with sequence, pulls up philosophy by the roots, and disembowels theology of substance. 3. Which, in the realm of the fine arts for the eternal harmonies and congruities of eternal reason, substitutes the arbitrary associations of ephemeral fashion, local habit, and individual conceit. 4. And which, in the all-important science of human life, transforms morality from a manifestation of true expression, pure emotion, and lofty purpose into a low consideration and a slippery calculation of external consequences—a philosophy of life, exact and minute, more than enough in certain small and accessory matters, but which, in all great and vital and essential matters, is narrow, meagre, and utterly blank; and which, by systematically divorcing itself from the fervid fountain-head of all moral inspiration, and standing apart, not only from Christianity, but from even the common breath and fragrance of natural human piety, has proved itself utterly incapable of producing those regenerating effects on human society, of which lofty, God-inspired passions, and not peddling analysis and prudential calculations, are the cause!!"

PASSENGERS SAILED.

Per Str. *Petersburg*, via the Canal, 27*th*:
For Liverpool.—Lieut. Wood, Capt. Showers, Capt. Henning, William Cundell, and Mrs. Owen.

Per Str. *Baroda*, 29*th*:
For Southampton.—Dr. E. A. Laurence, Captain Oldfield, James Barker, Mr. H. Bartleman, Mr. Charles Jellicoe and Mr. W. Riley.

For Marseilles.—Rev. Mr. Wm. Martin, Captain the Hon'l Francis Bridgeman, Mr. Peacock, Captain E. R. C. Wilcox.
For Suez.—Mr. C. Koegler, Colonel Gorden, Mr. T. C. Harri Mr. J. H. Riebe, and Mr. Vickers.

For Aden.—Assistant Surgeon J. S. McCutchan, Mr. J. McIntyre Mr. Shaik Shaboodin, Master Duggan.

Per Str. *Arabia*, via Canal 30*th*:
For Liverpool—Mr. and Mrs. J. T. Gilmore and six children, Mr Elmslie and two children, Mr. and Mrs. Waddell, Sergeant and Mrs Hurst and two children, Mr. Laurez Berg, and Mr. Thoma Weldon.

DOMESTIC OCCURRENCES.

BIRTH.

BIRDWOOD—May 29th, at Bideford, North Devon, the wife o H. M. Birdwood, Esq., C.S. of a son.

MARRIAGE.

BROWNE—HANSON—June 21st, at St. Andrew's Churc Poona, by the Rev. E. Angus, Mr. George Anthony Browne, Her Clerk, Gun Carriage Agency, Colaba, to Miss. Ellen Ann Hanso daughter of Pensioned Honorary Assistant Surgeon Samuel Hanso

DEATHS.

BENSON—June 21st, at Kallee, Marchum Viaduct, accidental drowned, Mr. William Benson, aged 24 years.

DOBBS—June 22nd, at Boolderah, West Berar, Mary Hill, t beloved wife of R. S. Dobbs, Esq., Hyderabad D. P. W.

LEE—June 17th, at Ahmedabad, of heat apoplexy, Mr. Davi Lee, of Bolton, Lancashire, and for a number of years a resider of Ahmedabad.

SHAUGNESSY—June 17th, at sea off Aden, on board the steame *Afrique*, Mrs. P. Shaughnessy, of Bombay, deeply regretted.

PHILIPPS—June 27, at Poona, at the residence of her siste Margaret, the beloved wife of Thomas Philipps, Book-keeper t Messrs. Macnee, Thomsen & Warneken.

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